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WEEKLY REVIEW.

—We were lately noticing the grand titles assumed by Free-masons. Little children are very fond of games in which they represent great people, and it seems to us that the feeling which prompts grown-up men who are pursuing in the day-time some honest calling and earning their bread by the sweat of their brow, to come together in the evening and know one another as grand master and grand this and grand that, is akin to that which animates the little children. A contemporary informs us of 'an imposing ceremony' which took place at Mazagon last Friday evening, whereby one who is chief of the machine department in one of our railway workshops, a Worshipful Brother and Worshipful Master already, became a Most Wise Sovereign Prince of the Rosy Cross!

—"A student of Marathi" thinks we are wrong in our remarks upon the pronunciation of the word Himalaya, basing his objection upon the long vowel with which आलय (alaya) begins. But the syllabic stress in the Marathi does not necessarily go with the longer vowel. There is scarcely anything of what we call accent in Marathi. Himâlaya (the new pronunciation) would by Englishmen be pronounced so as to make the latter part rhyme with the latin *alia*. But आलय (alaya) will not admit of this. Let our friend point out the word देवालय (devalaya) to any native and observe how he pronounces it. In the word ज्ञानोदय (dnyanodaya) the o is long, but the stress is on the penultimate.

—During the last twelve months eight leading gentlemen of Liverpool lost an aggregate of four millions sterling and were reduced to absolute penury. What we mean is that they died, leaving this amount of wealth, henceforth to them no more than any other man's wealth. Can a man call that his property which can be irrevocably and rightly taken from him at any moment? That only can be said to be ours which we take with us when summoned away.

—We have much pleasure in announcing the arrival of the Rev. Messrs. Blackstock, Nichols, Lee, and Newlon for the Bombay, Bengal and Madras Mission under the superintendence of the Rev. Wm. Taylor. Mr. Blackstock is for this presidency,* Mr. Newlon for Madras, and Messrs. Nichols and Lee for Calcutta. The Rev. Mr. Wheeler, of the Methodist Episcopal Mission in Oude, returned with the above. The Rev. Mr. Goheen and wife, for the American Presb. Mission at Kolapore, have arrived this week. The Rev. Mr. Alexander and wife, of the Am. Presb. Mission in the N. W. Provinces, have returned from a visit to America. The Rev. Dr. Wenger, of the Baptist Mission, Calcutta, has arrived this week from Europe. He came out to India in 1839, and is one of the oldest missionaries in India. He has been eminently useful in connection with the revision of the Bible and the preparation of books in the vernacular. We regret that although in the enjoyment of good health generally, he is suffering from an affection of the eyes.

—We are happy to announce the formation of a Bombay Temperance League. For a great many years we had a total-abstinence Society here called the Bombay Temperance Union. The Rev. Messrs. Hume and Allen, and Archdeacon Jeffreys, were active members of it, when we came to India, and there was a periodical published under its auspices, —at first a monthly and then a quarterly. This Society was allowed to die out some eight or ten years ago, for reasons which it is not necessary here to refer to. The meeting last Tuesday at the General Assembly's Institution, was a most successful one. The room, large as it is, was full, and the addresses of the different speakers were most heartily responded to. A notice of the meeting will be found elsewhere.

—It really seems strange that England and other European powers should allow Egypt to invade and to subdue as many countries in Africa as she pleases, including Abyssinia, where the Christian religion is professed. It is somewhat satisfactory to learn that the Egyptians have sustained a severe loss in that country. The Egyptians are now attaching states subject to Zanzibar, the sultan of which country seems to be looking to England to save him from his co-religionist. If England should interfere here, the question will arise, why there was no interference in behalf of Abyssinia and more northerly states.

—A district conference of Methodist Episcopal Church officials, representing Madras, Secunderabad and Bangalore, was held in the Esplanade M. E. Pendall, Madras, Dec. 10th. Essays were read and a council of church work was held. The chief item of interest considered was the notable advance and demands of the native work.

—We hear with great regret of the death of Dr. Leith, who was a resident of Bombay during the greater part of his Indian career. It is more than forty years since he came out to India; he left it about seven years ago, having risen to the highest grade of his profession. He was a great student, and a very careful observer of nature, and was considered an authority in several departments of Natural History. We have personal reasons for remembering him with much gratitude; the writer was in 1848 on the brink of death, not expected to recover, when Dr. Leith was called in and by the blessing of God on his skill and assiduous attentions, he was raised up again. Dr. Leith was a member of the Free Church of Scotland. He is remembered by many among us, not only as a distinguished public servant, but as a man of great kindness and readiness to give the benefit of his professional skill to native Christians and others in a dependent position. He was a man of uncompromising conscientiousness. He died at Tunbridge Wells, where he has been residing for some years. November 28th.

—We have much pleasure in acknowledging receipt of the Sharanpoor Orphanage Report. This institution is at present under the care of the Rev. C. F. Schwarz, who has spent the largest portion of his twenty years of Indian life in connection with the Church Missionary Society's itinerancy in Western India. The African Asylum formerly connected with the Orphanage has ceased to exist, the last of its inmates having been sent to join the mission colony established by Rev. W. S. Price in East Africa. There are 65 boys and girls in the Orphanage. The report speaks favourably of their conduct, while desiring a higher Christian tone. We are glad to see that the girls have to manage for themselves in all household work. Mrs. Schwarz and her two daughters give much of their time and attention to them. The new rules laid down for the apprentices in the workshops, seem judicious. There are 134 communicants in the native church at Sharanpoor, the total of baptized persons being 306.

A friend has sent us the following:—

"Our days of service are few." The death of Dr. Wilson of Bombay, after a service in India of 47 years, reminds us that our days will soon end. Very few are permitted to labor as long as he was, and yet his days are ended and he has passed away. The record of the antediluvian worthies, who reckoned the years of their lives by the hundred, is very brief; but each record ends with the words, "and he died." To those who are earnestly engaged in the Lord's service, whose lives are filled up with efforts to promote His glory, there is comfort in the thought that the heavenly mansion is not very far away. To every one there comes the admonition that our days of service are few, and if we are ever going to do anything for Christ, it must be done very quickly.

This thought was deeply impressed upon my mind at the recent annual meeting of the American Mission at Ahmednuggur. With recent re-inforcements, the Mission now numbers *eleven* brethren. Having lately returned from a visit to America I was reminded of my first coming to India. I remember well the joy with which our late brother, Ballantine, remarked at a similar meeting twelve years ago, in allusion to the number of the apostles, "we are *eleven* brethren."

The number is the same now that it was then; but of the eleven brethren who were present twelve years ago three only are now connected with the Mission. Now we do not know what changes may occur in the next twelve years, but this one thing is certain; the time is short, and if we, as individuals, are ever going to do anything for Christ, it must be done quickly.

H. J. B.

DEDICATION AT BANGALORE.

On Sunday, the 12th inst., the new and handsome church recently erected by the Methodist Episcopalians in Richmond town, Bangalore, was dedicated to the worship of Almighty God by Rev. James Shaw, pastor, and Rev. J. E. Robinson of Secundrabad —the latter preaching both morning and evening to large congregations. The building is a solid and substantial one of 71×31, in the clear, forming as pleasant an audience-room as it has been our privilege to worship in for some time, and affording ample accomodation for three hundred persons. There are no Gospel enemies in the shape of arches or side-wings to contend with, so that the voice of an ordinary preacher, much less a bishop, can be heard distinctly at the extreme end. The members and friends have done nobly in making generous provision for the rapidly growing requirements of the work at Bangalore. The commodious chapel on St. John's Hill is the centre of a prosperous evangelistic work that exerts a salutary and widespread influence on that populous neighbornood, and at every point the Great Head of the Church has signally owned and blessed the united efforts of pastor and people. On the afternoon of dedication-day a permanent sabbath-school organization was effected, which promises well for the future. A large number volunteered to act as teachers, and the work was taken up with earnestness and enthusiasm. In addition to the liberal contributions already made, handsome collections were taken up at both services, the people evidently believing the words of the Lord Jesus when he said, "It is more blessed to give than to receive." We were very much pleased with what we saw of the spiritual condition of the membership, and came away with the conviction that the Lord has a witnessing people in Bangalore, who are glorifying Him in their bodies and spirits, and seeking to adorn His doctrine in all things. *

We fully agree with G. H. R. (whose letter appears in another column) that it is not sin in the abstract that troubles the awakened sinner but his own actual sins. But the question is, how will the sinner be brought to see that his own actual

* Mr. B. will preach at Falkland Road Hall to-morrow, morning and evening.

sins were laid upon Christ, that Christ has suffered in his stead, and that God offers him pardon? We have been in contact with hundreds of anxious sinners, and we have always found that the Gospel to meet their case was the declaration that God had laid, not the sins of a particular class, but the sins of all, upon Christ, so that whosoever would might take of the water of life freely. The sinner must have before him the thing to be believed before he can believe, and must know that it is offered to him. Faith is the heart's reception of something offered. "To as many as received him, even to those who believed on his name." Faith is receiving Christ. The sinner is asked to receive him as Saviour, Friend, King. To tell him that Christ died for all, that his propitiation is for all the world, that he tasted death for every man, that he taketh away the sin of the world, is to place before the sinner such a ground of confidence as he needs. But to tell him that Christ atoned only for believers, is to leave it a question with him whether the love of God is really offered to him or not. If he could ascertain in some way that he is a believer, then he could be sure of the divine love; but it is this very love that is to inspire him with faith. Men can only come to Christ as sinners, and they do so on the understanding that God has salvation for sinners, and for them, because they are sinners.

We differ from our correspondent in the opinion that "the intensiveness of the atonement will be in inverse ratio with its extensiveness," that "by enlarging its scope you diminish its efficiency." The five thousand who partook of the feast created by the multiplication of loaves, did not enjoy it the less that their wives and children were there; nor did the large surplus of twelve baskets full of fragments, take from its value and efficacy.

The word "penalty" is not used in the Bible. Neither is the word "punishment" used with reference to Christ's atoning death. The word "chastisement" only once (Isai. liii. 4). It is our sins that are laid upon Christ; language, of course, metaphorical.

We have not, however, any objection to the statement that Christ suffered that which was due to sinners and provided salvation for all, available for all who believe.

We have not the slightest desire to be captious, for we confess that we hardly understand such language as "a general atonement for all men, such that any man may be saved, based upon a real particular atonement for the actual sins of believers." A general atonement for all men is one in which God deals with the sins of all the world in Christ in such a way that He may offer a real salvation to all, and save all who embrace it; and such an atonement meets all the demands of the case. The penalty due to the sinner is not laid upon Christ, for that penalty is everlasting wrath. But looking at the infinite dignity of the person of Christ, looking at the Father's love to his Son, looking at the humiliation, shame, and bitter death of the consenting Saviour, God sees that the highest ends of retributive law are secured by the grace which bringeth salvation, freely offered to all sinners in the Gospel.

We have much pleasure in sharing with our readers the following letter from Madras. Its cheering statements will be received with thankfulness, and lead to much prayer on behalf of the young converts:

A few weeks ago a native agricultural laborer from Tuchoor, in the vicinity of Chingleput, was passing by the Methodist Pendall in Poodoopett, of the city of Madras, while preaching was in progress. He heard the Tamil local preacher, Brother Benj. Peters, declaring the Gospel of the Son of God as a present Saviour granting immediate pardon, instant change of heart and the baptism of the Holy Ghost, an indwelling power against sin. On his return to his village, fifty miles distant, this Romanist spoke to his father of the wonderful things which he had heard the preacher say. To him who had never been taught even the alphabet of his language by the mission which had kept him in darkness, so that he was not able to read at the Bible, and hence into liberty, the doctrine of present salvation to be known in the heart, was a new revelation. The father consulted with a few neighbours, who appointed a delegation to go to the city and seek the preacher, with an invitation to come and tell them "all the words of this life."

The four men walked the fifty miles on the good errand, searched for the local preacher, who brought them to my study, when lawyer Gordon spoke to them of Jesus, and in the prayer-meeting they were brought into the joy of salvation, expressed by the leading man who said, "I came here very hungry in my soul, but now the hunger is taken away." His face shone with the glory of God. These men attended the Methodist meetings every day in Madras for a week. Then four assistants and myself went to Tuchoor and adjacent villages, preaching Jesus to the Romanists and the heathen. Sixty men and women, renouncing the superstitions of Romanism amid severe persecutions, have confessed Christ as a present Saviour received by that faith which brings the witness of the spirit. Great bravery is the result, and love for their enemies. They have thrown up a temporary pendall, to be succeeded by a more permanent one, on ground granted by the Government authorities on a little hill beside the village, where the majority of the converts reside, but within one to three miles of many villages adjacent and in sight. This pendall, a city on a hill, will be used for a daily school and preaching services.

Last night the chief man of the new church was in our Pursewalkum meeting in Madras, having brought two heathen men to be baptised, they having received Jesus and been taught in the way. This week, Bro. Peters takes up a permanent stay in Tuchoor, until the work is strongly established, that it may be committed to an assistant. Bros. Ballard and Cumming, and Sister Duckworth, were useful in this enterprise. As the outgrowth of this success, a call has come from 16 families in a native village, fifty miles in another direction, where acquaintances live. The Madras District Methodist Conference last week organised a Sunday-school Missionary Union, to support the preacher at Tuchoor by collections at monthly missionary concerts. Special prayer is requested for this work. Daily meetings have been held for the past two weeks on account of the multitude in the city, due to the visit of the Prince of Wales. Hundreds of short sermons have been preached in the streets in the eastern portions of the city, where the native visitors mostly congregated, and the Esplanade Methodist Pendall has been filled and surrounded each evening with hundreds of natives. Thus tens of thousands have heard the gospel. Several men have come to my study as inquirers, and three educated high-caste men have sought Jesus, and they ask for baptism soon.

C. P. Hard.

The venerable Dr. Moffatt preached in Westminster Abbey, Nov. 30th. This is an interesting fact and a sign of the times. On the same day Dean Stanley preached a sermon in the Abbey, and the account given of his discourse seems to show that the opening of the Abbey to Dr. Moffatt was not so much an instance of Christian fellowship as of latitudinarianism:

"There were three different sorts of policy open to any church or religion in relation to those who differed from them in this vast dominion. The first was that of isolation; the second was what might be called the extreme opposite—viz., the policy of extermination or entire absorption; the third was that of endeavouring to keep from interfering with other forms of belief, and of creating as many points of contact with them as the Church of England considered compatible with their views and opinions, and which they believed to be the best for themselves and for mankind. The dean dwelt specially on the third policy, which he strongly advocated. The other portions of the sermon were of a rather controversial character. The third course to which he alluded rested, he said, on the principle that the gifts of God have been so widely scattered among His children, that while some races of mankind have been so highly endowed above their fellows as naturally to make them take the lead in all good words and works, yet there are very few races, creeds, or institutions which do not contain some good which others have not. The errors of all churches, he continued, run into each other as well as their several truths, and even the purest of religions and churches might take warning from others. In plain truth there is a sense in which every religion is good. There is but one bad religion—that of a man who professes a religion which he does not believe and act upon. A good religion may be, and often is, corrupted by the wretched and wicked prejudices with which it is combined. 'Better a good Mussulman or a good Hindoo than a bad Christian,' is a doctrine which every faithful missionary will now acknowledge."

There is only one bad religion, says Dean Stanley,—that of the man who professes a religion which he does not believe and act upon. We beg to differ. We have as much detestation of hypocrisy as Dean Stanley has, perhaps more; but it seems to us a strange perversion of language, to speak of hypocrisy as the only bad religion. That is a bad religion which teaches what is not true concerning God, concerning the will of God, concerning the moral condition of man and concerning the way of salvation. If God has not given a religion for mankind, then we may compare the different guesses of men one with another. But if God has shown the way of life, barring every other way, if he has said that Jesus Christ is the way, the truth, and the life, and that there is no name given among men under heaven whereby they may be saved, then are we not at liberty to say that every religion is good. A bad Christian has more to answer for than a good Mussalman; but if the comparison is instituted for the purpose of exonerating the latter, we cannot welcome it. We do not care to institute comparisons between one who half believes the truth and one who wholly believes what is not the truth. We have constantly felt it our duty to protest against the false ideas of charity which find so much favour in our ideas, which make more account of a man's reputation than of the man himself, more account of his reputation among men than of what he is in the sight of God. There is truth everywhere, it is said, in all religions, and let us respect this truth and honour the systems for the sake of it. So there may be a little of what is valuable in false coin; the paper and ink with which a forgery is contrived may be good: an honest man will none the less detest the imposture and do his best to expose the impostor. There was much in the ancient Greek religion, and the Roman and Egyptian and Persian religions, that men of culture choose to admire; but the apostle Paul, instead of apologizing for their systems, writes thus to the Ephesian Christians:

"That ye henceforth walk not as other Gentiles walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. iv. 17, 18.

He speaks of them as children of disobedience, children of wrath. Charity is wanted, truly; not the charity that destroys the wall of separation between the narrow path and the broad path, but that which rejoices in the unadulterated truth of God, and *seeks to save* rather than to justify those who are out of the way.

The Bombay Guardian.

SATURDAY, DECEMBER 25, 1875.

DIVERSITIES OF OPERATIONS.

In the December number of the *Christian Intelligencer* is a Sermon entitled, "The Victory of the Vanquished," preached by the Rev. C. G. Daenble before the N. W. P. Conference of Church Missionaries, Oct. 28th. We here subjoin an extract from that sermon:

I was greatly struck by the change I observed in our dear Mr. Venn when I saw him again four years ago. Thirteen years before that time his cheerfulness and hopefulness inspired every one, especially the young recruit just leaving home for the battle-field. This cheerfulness had given place to a deep earnestness and gravity, as must be the case with a general who had cheeringly marshalled his troops into the battle, but has found from long experience that the battle will be hard and stern and long. How many young and spirited soldiers had Mr. Venn seen march out, how many return after a short time, how many fall, and those that remained out, though they did not retreat, they did not advance much either! Especially North India must have been a most trying part of the field, for things seemed to be at a stand-still. How many bright hopes were disappointed? Dear Mr. Venn was one of the chief representatives of the Mission Church at Home, now he is with the triumphant Church on high. And our dear brother Smith, who laboured nearly 40 years in this station, one of the chief representatives of our

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North Indian Mission, is now also gone up higher. Let us follow his example, my brethren. Has he not, like our blessed Lord, poured out his life, his strength, his soul and inrellect into his work among the heathen of this land? Who would be so short-sighted and unjust as to measure his work by statistics? Have we not also ourselves experienced numerous disappointments? Had we not to bury many a bright and precious hope, as hard to bury as a beloved child? How many of those whom we tried our utmost to bring to Christ have refused to take the last decisive step, and turned back at the very threshold! How often have we felt all the travail of bringing forth, but there was no strength to bring forth! How often have we been worsted! When we thought we had broken and loosened chain after chain by which the captives are bound, still the poor slaves could not escape. Ah, that is a hard death to die! We know now something of the terrible power and craft of our great adversary. How strong, how manifold, the chains by which he has bound his captives! As strong as ever appear the high *battlements of* his fortress around us, and the iron gates are still shut against us. Have we not often been beaten back in our assaults? Are we not like a defeated and vanquished army? Why is it thus, and what is the reason of this slow progress, or of no progress at all? Have we come to India at the wrong time? Or are we not the proper men for this difficult post? Ought not our Societies to send out men of greater learning and power, of greater piety and zeal? Or have we made a mistake in our *mode* of working? Ought we to change our strategy? Ought we to have all education and no preaching? Or all preaching and no schools? Or all *zenana* work? Ought we to drop our European habits and live like the natives of the country, gaining our bread with our own hands like the Apostle Paul? Ought we to become *faquirs* and *Sadhus?* Or ought we to change our mode of preaching? Preach entirely one subject of the Bible, or another? Have not all these different modes been tried in North India, and all with the same result? Has the University man been more successful than the man of less education? Is the educationalist further than the preacher, or is the latter in advance of the former? I do not believe, that in gaining *bona fide* converts from Hindus and Muhammadans, any *mode* of working, or any *Society* either, has been *more* successful than others. My brethren, let us not shrink from looking things in the face. Are we then defeated? Are we vanquished in our war with heathenism and Muhammadanism? Yes, let us confess it, we are, *apparently* we are. *Our* mission work, the work of the Church Missionary Society, is (and we may boast of this) a pure heathen mission. If we do serve here and there to an English congregation, they do not appear in our statistical returns. We cannot, nor do we desire to, console ourselves for the slow progress amongst the heathen population by making proselytes from other denominations, for we have come out here for the good of the *non-Christian* population. And it is upon mission work amongst the *heathen* and *Muhammadans* that the reproach of non-success falls. Let us bear it. Let us bear our defeat like men, or rather like our Master. He was not ashamed to be defeated and vanquished. "Let us also go, that we may die with Him." *With Him*, Whom our soul loveth. *With* Him, not alone by ourselves, *with* Him let us bear reproach, defeat and death. *Our* defeat is *His* defeat. We have not entered the enemy's country in our own, or in any man's or party's name, but in *His* name. We fight not our own, nor any man's battle, but *His*. We *fight* not with our own, but with *His* weapons. We are merely armour-bearers, the battle, the armour, the strong arm and the power are *His*. We can do nothing, that we know well; but we have brought with us what will eventually succeed, the living Word of God and also His Spirit. We count nothing, we may be repulsed and defeated, we may pass away like grass and fade away like the flower of the field. But the *Word*, the *Word* which we sow broadcast over the land, yea, sowing the precious seed often in tears,—*it* can never pass away, can never be uprooted; and why? Because its influence, its progress, is invisible, and the enemy cannot lay his hand upon it. Let the *world*, be it Christian, be it heathen, rejoice for a time, that the Bible, the Word of God, has lost its power against Hinduism, Islam, and Western philosophy and infidelity combined. Let them crucify us and hold us up to scorn. But let us not be dismayed! "Fear not, little flock, for it is your Father's pleasure to give you the kingdom." Nay, let us rejoice, for we shall grow more like Jesus.

We agree with much that is so earnestly stated in the above passage. We have ourselves more than once pointed out a subtle temptation that comes to the missionary after he has obtained personal experience of the strength of the opposition to the Gospel in this land, to suppose that it is because of some error or failure in his *method* of working that he has not seen more fruit, and to substitute some other method. There is no doubt that God is willing to bless the different modes of missionary operation, if the workers are animated by the right spirit, the spirit of Christ. At the same time it appears that the preacher whose words we have quoted, falls into the very error that he denounces when he finds fault with those missionaries who believe that they are advancing the cause of India's evangelization by labouring among Europeans and Eurasians. He says of the Church Missionary Society, "we may boast of this, a pure heathen mission," that is a mission carried on with exclusive reference to the heathen. This is hardly the case; but there are Societies whose missionaries labour only in the vernaculars. We wish them all God speed, and we believe that they are doing a grand work. But as the Apostles, wheresoever they went, addressed themselves first to the Jews and sought to win from these a Christian nucleus or base of operations, and then turned to the Gentiles, so there are some who believe that the work of Indian evangelization has been retarded by the neglect to win for Christ the nominal Christians of this country. The Missionary learns the language and the habits of thought of the people, and goes forth and preaches with great earnestness the Gospel; he sets forth Christ as the Saviour, able and willing to save men from their sins and purify them unto himself a holy, peculiar people, zealous of good works. Nothing can be better or truer than the representation made of Christ and his salvation; but can the people believe it? Where are his witnesses? Where are the specimens of Christ's work, to be known and read of all men? The people that hear the missionary have seen Christians, nominal Christians; and over against the isolated testimony of the missionary, they set that of twenty men brought up in Christianity, who bear an entirely contrary testimony, showing plainly that they have never been purified from their sins. Twenty missionaries against the Gospel for one that preaches it! Some have taken note of this fact, and, after much prayer, have concluded that the work for which they came to India is more likely to be advanced by a change in the lives of these nominal Christians. God has been with them and has blessed their endeavour to prepare the way of the Lord by the quickening of Europeans and East Indians. Because public notice has been taken of the conversions thus effected, we do not think that any slur has been *cast upon the work of those who are exclusively* devoted to the heathen. To speak of the work with which the writer is more particularly connected. From first to last, the evangelization of the people of India has been the mark aimed at. Should the result not be the spread of the Gospel among the natives of this country, the work will have been a failure, no matter how many others may have been benefited by it; it will have failed as mission work. We have not the slightest reason to believe that it will fail. The Rev. Mr. Daenble is, we believe, stationed at Lucknow; and one may suppose that he has reference, in the remarks quoted, to the Methodist-Episcopal Mission in Oude and Rohilcund. If we are right in our surmise, we would ask if that Mission has not been successful in its native work? So far as we are informed, it has been unusually successful. Be that as it may, the field is wide enough for the diversities of operations that we naturally expect in the work of the Spirit of God. Nothing in the world can become a body of missionaries less than a spirit of self-glorification, and no spirit will more certainly grieve away the Spirit of God than this. But because missionaries speak with thankfulness of what God has wrought through them, and seek to encourage others by the relation of it, we do not think that the odious spirit of self-glorification should be imputed to them. So far as we have observed, there is a readiness on the part of missionaries 'to rejoice with them that rejoice.'

GLEANINGS IN EPHESIANS.

Being past feeling, have given themselves over unto lasciviousness. iv. 19.

The animal part of man's nature will be sure to gain the ascendancy, if the moral sensibilities are neglected. Man is preëminently a moral being, sensitive to moral influences, swayed by moral considerations and finding his happiness in the region of his moral sensibilities. These constitute that side of his being where he is specially in contact with God; it is through this avenue that the river of the water of life enters his nature. But if man neglect to obey those moral instincts which bid him seek his portion in the favour of God, the sensuous part of his nature will find itself unrestrained, and will take haste to usurp the place of authority. If men will seek first the kingdom of God and his righteousness, all needed things beside shall be added. But men do not this. They are content to remain alienated from the life of God; and the reins are thus given to their passions. Men justify themselves, saying, "Did not God give us these passions, these appetites? Is not their indulgence a necessity? Is it not a law of our being that we should have the satisfaction of our natural wants?" The reply is obvious. You disorganize your own nature, you are unfaithful to the highest instincts of your nature, you have forgotten that the body is to be swayed by the spirit, you have dethroned the spirit; there has been an insurrection in your being, and that which should have been subservient is invested with the mastery. *He that gave you these apetites you speak of*, placed them in subordination to the spirit. To be spiritually-minded, to be led by the Spirit, is life and peace, and then the body is the servant of the Spirit. The whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God, a new peculiar race, in each of whom is to be seen that beautiful equilibrium of all the powers that constitutes the true image of God. It is not civilization, poetry, art, culture, or anything of the kind, that will bring about this blessed consummation; but the Spirit of God.

Ye have heard him and been taught by him. 21.

Thirty years had gone by since Christ's ascension; yet Paul does not hesitate to say to these Ephesian Christians, Ye have heard him and he has taught you. Though they had not seen him in the body, yet was he nigh to them, known to them, known better in fact than any other person. He was even known better to them than he had been in the days of his flesh to those who had then seen him. Christ's person veiled more than it revealed. It is the privilege of the humblest and most ignorant believer to get his instructions from Christ, to be daily taught of him.

As the truth is in Jesus. 21.

This is, the truth that saves, the truth that sanctifies. The truth is in Jesus and Jesus is in the truth.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—When I wrote the article on the *Extent of the Atonement* in the *Christian Spectator*, I neither expected nor wished to enter into an argument about it. As, however, you have published a second article on the subject, I trust I may be allowed a few lines in reply.

In both your papers you fail to apprehend exactly the position I take. You virtually charge me, for instance, with denying that Christ died *for all*, although in both the article and the letter to the *Lucknow Witness*, I have expressly stated my belief that He did die for every man. The point at issue appears to be this:

You believe that Christ on the cross rendered salvation possible for all, and in this sense died for all. Christ by His death so glorified God's justice that any sinner may come to God and find Him ready to pardon his sin on the ground of what Christ has done. *This I believe as fully as you do.* Wherein then do I limit the grace of God? Equally with you I may still say, "None will find out in that day that there was really no salvation for them." But here, as I understand it, your gospel stops. Christ suffered for the sin of the world in a general sense, for the sin of Judas as much as for that of Peter. Christ's work on the cross, *in itself*, did not save anybody; He simply did something which made it possible for God to save a man when he believes. The result of His work was simply to put man in a salvable state.

But then the question arises,—what is meant by "bearing the sin of the world" in this more general sense, if there be no particular and personal atonement underlying it? Did Christ bear actually the penalty due to Judas's sins? Our Lord's own solemn words imply that Judas himself bears the penalty of his own guilt, and we cannot believe that God would inflict that penalty twice. And the same may be said of the sins of all the lost. They themselves are suffering the penalty due for their own transgressions, and therefore Christ cannot have endured it. And if Christ died for His people in exactly the same sense in which He died for the lost, then He bore the penalty due to the actual sins of no man, but He suffered for a sort of abstract idea which we call "human guilt." But what is that? An actual lie or murder of a living man we can understand, but what is sin in the abstract? What is meant by

Christ suffering for it? Or, if it be said that Christ suffered for the actual sins of all men, then, as He did not bear the actual penalty due for them all, what is the meaning of the word "atonement"? The whole matter seems to be vague and misty. And what the sinner wants is some solid rock to rest upon. It is not sin in the abstract which troubles him, but his own actual sins. And it is not a vague atonement which he wants, but he needs a Saviour who will in His stead bear, or has borne, the penalty which he deserved; he wants a pukka atonement, finished, perfect in itself, a real substitutionary sacrifice of one who bears the penalty which otherwise he would have to bear.

To meet this want of the sin-burdened soul, the New Testament "Gospel plan" seems to me to be this. Christ's atonement consists in the bearing in the sinner's stead of the penalty actually due for his individual transgressions. This being a *real* atonement, is necessarily *particular*. As in the case of everything else, the intensiveness of the atonement will be in inverse ratio to its extensiveness. Enlarge its scope and you necessarily diminish its efficacy. God, foreknowing who would believe, laid upon His Son the burden of all their guilt. He bore the punishment due to them in their stead. We can now go to the world and tell them, not of a mere vague atonement for general sin, but of an actual atonement for the sins of all believers; we can say to the sinner, If you will come to Christ and believe on Him, trust in Him, you will find that a perfect atonement for your own personal sins was made on Calvary; another has borne the penalty for you, you are free. This is a gospel worth preaching.

If this real atonement be at the root of Christ's work, then the phrase, "He bears the sin [not sins*] of the world," at once has a definite meaning attached to it—a double meaning. First, all men might have believed if they would, and so all might have been saved; Christ excluded none from salvation, all were free to partake of it. Further, Christ having so gloriously obeyed the Father unto death, and suffered for sin, God's justice has been so glorified that, although Jesus bore the penalty actually due only to the sins of believers, yet, if we could conceive the case of all the world coming to Christ, God could pardon them and yet His glory as a just God would not be tarnished.

The point at issue, then, is this: you believe in a general atonement for all men, such that any man may be saved—and there you stop; Scripture seems to me to teach a general atonement for all men, such that any man may be saved, *based upon a real particular atonement for the actual sins of believers*. The gospel invitation remains as free as ever, but there is further a real finished salvation offered to every believer.

Will you pardon the length of this letter, for which the importance of the subject must be my apology. I do not want to carry on an argument, and shall probably not reply to any criticisms which you may make on this letter. But, as your readers have had two articles on your side of the question, it seems fair that there should be one statement on the other side.

G. H. R.

Sir,—In the *Guardian* of 18th December, which I received to-day, there is a letter bearing the signature J. R., the purport of which seems to be that there is no natural immortality for man. Your own remarks on the subject of the letter effectually dispose of one of J. R.'s objections to the commonly-received doctrine—that, namely, which is founded on the words, "who only hath immortality." You also show that the whole question of the immortality of man turns on the Divine purpose. What that purpose is must of course be gathered from the only authentic record we have of the Divine purposes—the Bible. J. R. gives us in a series of twelve propositions his views of what the Bible teaches on this subject, and says he would be glad to adopt the usually received doctrine if any one could show him that it is the doctrine of the Bible. Now, it has been said, and I think truly, that the doctrine of the immortality of man is assumed in Scripture. Many expressions in the Bible are muddled on the idea that man is to live for ever. The sayings of Christ in particular have always seemed to me to involve that idea; and were I shut up to the belief that wicked men are simply to be annihilated at the end of the world, my confidence in Christ as a religious teacher would be terribly shaken. But J. R. is entitled to something much more definite than any mere impressions made on my mind by the general tenor of Scripture language, however strong that impression may be. J. R. has doubtless observed the frequency with which New Testament writers speak of *death* as the punishment of sin; and he may also have noticed that this usage of the word, though more prominent in the New Testament, is borrowed from the Old. The New Testament writers, when speaking of sin and its punishment, have evidently taken their language from the original threatening uttered in Eden before the fall—"In the day thou eatest thereof, thou shalt surely die." If, then, we would understand what death, considered as the punishment of sin, means, the simplest and surest method of investigation would seem to be to endeavour to find out what it meant when the words were first spoken. Could we only discover the idea intended to be conveyed by the word when first spoken, we should be greatly helped in determining its meaning in all subsequent utterances. For, it may surely be taken for granted that the writers of the New Testament would not attach to that word a fundamentally different conception without telling their readers that they had done so. What, then, does death mean in the passage I have quoted? It is something denounced against a prospective act of sin, but the denunciation is not uttered in a purely hypothetical way. It is not simply, "If thou eatest thereof thou shalt die;" but "*In the day* thou eatest thereof thou shalt die." The punishment was not only certain to follow the sin, but was to overtake the sinner in the very day on which the offence was committed. Now, "let God be true, and every man a liar." Adam sinned, and died—died as soon as he became a sinner,—and the question is, in what sense can that be true? It is perfectly certain that Adam was not annihilated that day, and therefore death cannot mean annihilation. It is equally certain that he did not return to the dust that day, for he lived till he was upwards of nine hundred years of age, and therefore what is called "temporal death" cannot exhaust the meaning of the threatening. In what sense, then, did he die? He lost communion with God, he was cut off from the great Source of life, from Him "who only hath immortality," and thus became "dead in trespasses and sins." This kind of death is what theologians call "spiritual death;" and it is this that is the punishment of sin, because it is the death that Adam died. So much for the meaning of the word. Now, what are we entitled to say about the duration of this state of soul called death? We are, I think, entitled to say this, that unless the soul can be again brought into contact with the Fountain of life, *it must continue as it is*; and what is this but asserting in a roundabout way that man is naturally immortal! I hope J. R. will reconsider the subject before finally giving up as unworthy of credit a doctrine that commands the assent of well nigh the whole of Christendom. I have done but little in this brief epistle to elucidate a subject about which so much is being thought and written at the present day; but if I have succeeded in putting a clue into J. R.'s hand by which he may be able to thread his way back to the old ground, I shall not have written in vain.

D. W.

20th December 1875.

Dear Sir,—It has been my privilege while on a health-seeking excursion, to visit the sabbath schools in Poona, Lanowlee, and Bombay, and I have had much pleasure in seeing so large a number of children, European, Anglo-Indian and native, gathered each Lord's day to study the Bible, sing and pray. I have seen also a goodly number of laymen and laywomen engaged in teaching these children, and conducting prayer and fellowship meetings, with much of holy zeal, and, as it seemed to me, unusual tact. None of them, so far as I could see, were wanting in *good sound common sense*, a *sine qua non* in the work of winning men, and especially children, to Christ. It is evident that teachers and scholars, old and young, need knowledge (as well as piety and zeal), in order to their highest usefulness; and to assist them in the acquisition of it, I have given 125 volumes from my library for sabbath-school and local preachers' libraries, believing that these valuable books will be more useful in circulation thus, than to remain in the library of an invalid. Many of them were presents from individuals and from a church in New York with which I was connected while a student; and for the information of those who will wonder what "P. B. M. O. T. S. S. C." can mean, let me say that those volumes were "Presented by members of the Spring Street Church." One reason for writing the above is that I may be *an example to the believers.....in charity*, and so *provoke unto love and to good works*, for no doubt some of my neighbours have volumes which they would gladly give to these libraries, and who, like myself, would feel it a positive luxury to find their own libraries less cumbersome and more easily carried from place to place.

W. P. Barker.

* In 1 John ii. 2 the words "the sins of" have no representative in the original.

NOTICE.

The Rev. Dhanjibhai Nauroji will (D. V.) deliver an ADDRESS in the Hall of the Free General Assembly's Institution, Khetwady, on Sunday Evening, the 26th instant, at 7-30, on the Parsi Conversions of 1839. All are invited to attend.

Epitome of News.

Saturday, December 18.

—*Times of India*; Madras: "Yesterday the Prince shot two antelopes, and afterwards followed the Madras hounds. To-day the Prince was present at a school fête *given to 14,000 children*. It was a great success, and the Prince was pleased. Afterwards there was a parade of all the troops in the station, and His Royal Highness dined with the Commander-in-Chief. At night there was a grand native entertainment in Royapoorum station, which was magnificently decorated for the occasion. Afterwards there was an illumination of the surf, and Madras was re-illuminated and re-decorated."

—*Deccan Herald*: "From Lanowlee we learn that there is a great commotion there in consequence of a charge being made against Roberts, the man employed in the shops there who drew a prize of Rs. 8,000 lately, of having enticed away the wife of a railway employée named Haywood, promising her Rs. 1,000 out of his gains."

—A young Parsee named Dorabjee Rustomjee committed suicide yesterday by jumping into a well.

—Notwithstanding all that Government has done for many years to promote the cultivation of cotton in India, it appears that the average production per acre last year was only 52lbs.

—The Directors of the Eastern Telegraph Company have determined to duplicate the cables between Suez and Bombay. It has also been decided to lay a cable from Rangoon to Penang.

—*Overland Mail*, Nov. 26: It has been officially announced that Sir John Holker is appointed Attorney-General, and Mr. Hardinge Giffard Solicitor-General.

The *Pays* newspaper, the Bonapartist organ, has been *suppressed for printing a speech* by M. De Cassagnac.

The announcement of the terms of the proclamations in Perak, showing that powers were assumed by the British to govern the country, has created much surprise.

The Russians in Khokand report a great victory on Nov. 5, with 3,800 Kiptschaks killed.

The Carlist force in Spain is now said not to exceed 25,000 men, with forty guns. The death of the Duke of Modena is likely to interfere with Don Carlos's means.

Amongst the deaths recorded this week are—Lieu General Thorndike, R.A.; Col. J. W. Fane; Lieut.-Col. J. Campbell, Bengal Retired; Lieut.-Col. E. Whichelo, Bombay Retired; Lieut.-Col. E. Roberts, Madras Retired; Lieut.-Col. Hon. I. De V. Finnes, late 9th Lancers; Capt. H. L. Nicholas, R. H. A.; Capt. J. H. I. Alexander, R.N., C.B.; Dowager Lady Blantyre; Lady Neill; and Mr. H. C. Tucker, C.B., Bengal Retired.

Monday, December 20.

—*Times of India*: "We publish to-day the first list of contributors to the Leper Asylum which is so urgently needed. The list is a good one, and the influential names which it comprises are an earnest of the success of the movement."

—Same; Madras, 18: "Towards midnight the Prince attended a magnificent public entertainment at Royapooram Terminus, which had been transformed for the occasion into a most gorgeously decorated hall. The Prince on entering was presented with an address of welcome from the Municipality, which ought to have been read the day he arrived. A handsome casket accompanied the address. The Prince read his reply.

The entertainment consisted of nautch dances, songs and native drama then followed, lasting till past three this morning. The whole affair was the most successful of its kind yet witnessed. The Maharajahs of Travancore and Vizianagram and the Prince of Arcot, besides other chiefs, were present. The Serapis sails for Calcutta to-day at 3 p.m."

—Her Majesty's troop-ship Crocodile, 4,173 tons, 700 H. P., Captain Sharpe, arrived in harbour on the 17th instant, from Portsmouth, 9th November, Queenstown 14th, Malta 25th, and Suez 2nd December, bringing with her 77 officers, 15 ladies, 6 children, 924 men, 65 women, and 72 children of H.M.'s different regiments.

Tuesday, December 21.

—*Times of India*: "The Duke of Sutherland left Madras by ordinary train in a special carriage on Thursday morning, reached Shahabad on Friday afternoon, and went on to see the Goolburga Fair; then by special train to Hyderabad, where he arrived on Saturday morning. He put up at the Residency, and drove that day to Golconda. At 8 o'clock he dined at the Residency. On Saturday morning he visited the palaces of several nobles, and sailed on the Meer Allum Tank, where a small steamer was waiting for him and his party. Then, having breakfasted at the Regent's Palace in the suburbs, he mounted an elephant to visit the town. The procession was formed by the Resident's body-guard and seven elephants. In the afternoon the Duke drove to Secunderabad. At eight o'clock there was a dinner of forty people at the Palace of Sir Salar Jung. Sir Salar Jung had left himself by special train for Calcutta on Friday morning, but his nephew did the honours for him. The party terminated with a nautch. The Duke left Hyderabad on Sunday morning by the same train as Sir Richard Meade, who was going for a fortnight to Bangalore with Lady Meade. He arrived in Bombay yesterday and left by the mail train in the evening for Calcutta. He leaves Bombay on the 7th February for Europe."

—*Bombay Gazette*: "Those of the Lahore public who on Tuesday night were present at the amateur theatricals at the Railway theatre, and especially those who occupied the front seats, may congratulate themselves, the Lahore paper says, on their providential escape from certain death. Some short time after the audience had left the theatre the roof fell in, a heavy beam falling in such a way that those sitting in the reserved seats must have been crushed by it had the accident taken place very much earlier.

—The Bombay Scottish Orphanage annual exhibition took place at Mahim last Saturday. The report says: "There are 31 girls and 34 boys resident in the Orphanage. During the year 11 children have been withdrawn, and 7 admitted. There are 12 day-scholars. Measles attacked a large number of the inmates of the Orphanage in the early part of the year; all, however, recovered; with this exception, the general health has been good. The Committee tender their warm thanks to Dr. Macdonald for his unceasing kindness and attention to those that have been ill. The thanks of the Committee are also due to Messrs. D. S. Kemp and Co., who, with their usual liberality, have supplied the school with medicines free of charge. The progress and conduct of the children have been satisfactory."

The building of a new Orphanage at Mahim, on the same site, is to be commenced at once. The children will not, however, be removed, arrangements having been made to carry on the work of the Orphanage.

—Calcutta paper: "The usual annual aggregate meeting of the various Sunday schools of Calcutta was held at the Town Hall on Tuesday evening, the Revd. J. Ross presiding. The number of the children of the Sunday schools was very large, and, including visitors, there were over a thousand people present. The Revd. Messrs. Clifford, Halliday, and Brown addressed the children at intervals, and the Revd. Philip Phillips, the singing pilgrim, who is at present on a visit to Calcutta sang a song for the benefit of the young folk. Messrs. Hamilton and Co. presented to each child a medal, which had been struck by them in commemoration of the approaching visit of the Prince of Wales."

—Russia having formally annexed the whole of Khokand to the north of the Sir Daria, the *Times* thinks that in due time the remainder of the country will be annexed, and Kashgar will follow, when Russia will touch the frontiers of China.

Wednesday, December 22.

—The Maharajah of Kerowlee died on the 19th inst.

—*Times of India*; Agra, 21st: "A murderous attack took place this morning on the Superintendent of the Central Prison. Life has been saved. The culprits have confessed. The trial by the Judge takes place to-morrow."

—The ex-Duke of Modena is said to have left immense wealth. According to *Galignani* his fortune amounted to £7,500,000, which will be divided between three persons: his elder sister, the Comtesse de Chambord; his younger, the Duchesse Maria Beatrice, widow of the Infante Don Juan de Bourbon, and mother of Don Carlos; and finally, his niece, the daughter of his deceased brother Ferdinand, whose death occurred in 1849.

—Long, a stoker in H. M.'s ship Crocodile, was drowned near the Apollo Bunder on Sunday last. He had been drinking.

—*Bombay Gazette*: "A rumour is being circulated that the Rev. Sholto Douglas has been appointed Bishop of Bombay. The two parties in the Church, very High and very Low, are now so widely separated, and the appointment of a prominent member of either party would be manifestly imprudent; the rumour, therefore, now current may probably be at once dismissed as groundless. The Rev. Mr. Douglas, during his short stay in Bombay a few months ago, so unmistakeably connected himself with the very Low Church party that no one could credit him with holding either moderate or broad Church views if he became Bishop. The very High Church party have tried to get their man appointed, but have failed, and it is probable the very Low Church party will be equally unsuccessful."

—*Overland Mail*, December 3rd: By 532 votes to 87 the French Electoral Bill has been finally adopted by the Assembly.

It is reported that as the Indian Government desires to join the Postal Union a conference will be held at Berne on Jan. 17.

Mr. H. S. Giffard, the new Solicitor-General, has received the honour of knighthood.

Sir Seymour Fitzgerald is appointed Chief Charity Commissioner, necessitating an election for Horsham.

Dr. Moffatt, the veteran African missionary and Nonconformist, delivered an address in Westminster Abbey on missionary enterprise on Nov. 30.

Henry Wainwright has been found guilty of the murder of Harriet Lane, and sentenced to death.

Thomas Wainwright has been found guilty of being accessory to the crime after the fact, and sentenced to seven years' penal servitude.

Amongst the deaths recorded this week are:—Col. Hon. I. de V. G. T. W. Fiennes; Lieut.-Col. J. B. Prynne; Lieut.-Col. E. Stanton, late Bombay Art.: Insp.-Gen. A. H. Leith, Bombay Retired; Commander J. H. Wilson, late I. N.; Mr. J. Blackburn, formerly of Penang; Dowager Countess of Limerick; Mrs. Childers; Sir J. Dillon, Bart.; Mr. W. D. Fordyce, M.P.; and Professor T. Hewitt Key.

Mr. Carlyle was not present at the unveiling of the statue of Oliver Cromwell presented by Mrs. Heywood to the city of Manchester. Miss Aitkin, his niece, writes that Mr. Carlyle is too old and weak for such an enterprise.

Thursday, December 23.

—*Bombay Gazette*: "A cigar-case set with Ceylon gems, worth £250, was presented to the Prince by the Subaragamua chiefs of Ceylon."

"Viscount Ebrington and Lord Hastings, having landed at Beypore, came up through Wynaad to Ootacamund, and after staying a day or two at the Club, left for Madras. The Ootacamund paper says that their sport was indifferent, for they only bagged a young bull bison, and they must have found it very hot in the low country of Malabar. A telegram we publish this morning announces the death of Lord Hastings at Tanjore. He arrived in Bombay together with Viscount Ebrington on Nov. 4th by the P. and O. s. s. Pekin, intending to spend the cold season in India in sporting excursions."

"The construction of the railway between Agra and Gwalior is to be begun without delay. The Government of India have advertised for tenders for the construction of the whole line, a distance of 75 miles, including the bridge over the river Chumbal. This line will be another link in the chain of railways that in course of time—more distant than it ought to be—will run through Central India and Rajpootana to Bombay."

"An action for defamation has been brought against Messrs. Sampson Low and Co., the publisher of Miss Weppner's *North Star and Southern Cross*, by the Protestant missionary, Mr. Eidel of Hongkong, whom Miss Weppner, in her book, accuses of treating her very cruelly and keeping back from her till the steamer had sailed a free ticket which had been sent her for a passage to Manilla."

—*Times of India*; London: 'I omitted to say, in speaking of the Suez Canal, that Mr. Labouchere, the financial critic of the *World*, has lost £50,000, in trying to "rig the market" with reference to "Egyptians," a fact which will suggest to readers of that journal the time-honoured retort, "Physician, heal thyself." Another enterprising speculator has lost, it is said, £150,000, whilst a noble duke, who is now a visitor to your shores, and who has always taken a keen interest in Egyptian affairs, has, if rumour speaks truly, pocketed a sum nearly as large.'

—Calcutta telegram, 22: The steamers Serapis and Osborne, with the Prince of Wales, arrived in the river and anchored at Mud Point, and will proceed at daylight to-morrow. The Maharajah of Jodhpore and Johore, His Excellency Sir Salar Jung, and Sir Jamsetjee Jejeebhoy have arrived.

—Penang, December 15th: The Perak and Larut forces under Generals Colborne and Ross are progressing respectively north and south of the Perak river. The ex-Sultan Ishmail has gone to Pahang to obtain co-operation. Complications in the further Malay states are probable.

A detachment of the 10th Regiment, under Lieutenants H. C. Hinxman and C. T. Peyton, attacked a stockade of 400 Malays at Soonghie Ujong: they met with a determined resistance, and the capture was only effected at the point of the bayonet. The British loss was 13 killed and 10 wounded. The loss on the Malay side was 21 killed and a considerable number wounded. A detachment of the Buffs is returning, having been recalled from Ujong. Matters are serious.

Colonel Anson remains at Malacca.

—Calcutta paper: The Calcutta Municipality put an execution into the Dalhousie Institute a few days since, because the city rates had not been paid.

It was let on Friday last for the pianoforte recital of Madame Tasca, and all seemed to be going merrily as marriage bells, when the Baboo in charge rushed in trepidation into the presence of the Honorary Secretary, and informed him that the hall and its contents were in the hands of the Philistines. The Municipal authorities had put in the bailiffs, and the statues of Lord Dalhousie and James Wilson were in pawn. So of course were the busts of Neil, Havelock, Lawrence, &c. &c., as a crowning disgrace of this happy era in which we are privileged to dwell.

—*Deccan Herald*: "We hear that the Railway Magistrate has dismissed the charge of enticing away his wife, brought by Mr. Heywood against Mr. Roberts, Lanowlee. Mrs. Heywood's evidence was exculpatory of Roberts. Mr. Heywood has, however, brought another charge against Roberts for defamation, which comes on for hearing before the Railway Magistrate on the 5th of January next."

Overland Mail: "Mr. R. C. Carrington, astronomer, and a fellow of the Royal Society, was found dead in bed on the morning of Nov. 30 at his residence at the Devil's Jumps, near Haslemere. It will be remembered that an inquest was held on Saturday week on the body of his wife, who also died suddenly. Mr. Carrington had not been seen alive since Saturday last, and the supposition is that he died on that day."

—*Home News*: "A strange story comes to us from Rome, which, if it be true, confirms the suspicion that has long been suggested by the mystery which surrounds the circumstances of Shelly's death. That he was drowned with his friend Captain Williams, and a young sailor named Charles Vivian, in the Bay of Spezia, and that the craft in which the ill-starred trio were sailing, the *Don Juan*, was sunk, is certain. But the curious feature in the disaster and its subsequent revelations is that when the *Don Juan* itself was found, there were no evidences of a capsize; everything in her was found undisturbed, and that her gunwale and timbers were stove in as if by some force other than that of the elements. Miss Trelawny, the daughter of Shelley's intimate friend, who himself found the dead body of the poet cast ashore by the waves, now writes from Rome to say that an old sailor has lately died at Spezia, who confessed on his death-bed to a priest that he was one of the crew who deliberately ran the *Don Juan* down, under the belief that it contained, not Shelley, but the "rich milord, 'Byron,' whom they intended to rob."

—A Church of England newspaper called the *Church Times* makes the following statement: "There is not, and never has been, a corporate body known to law as the Church of England. The great religious communion which bears that name is not a corporation in any sense, but is the aggregate of a vast number of separate, and in a large measure independent, corporation. * * * Supposing a sum of money were left by will to the Church of England, there is no person, no society, no corporation, no assembly, that could come forward and demand the transfer of the bequest."

—*Madras Times*; London: "I hear that the *Times* has entered into an arrangement with the Indo-European Telegraph Company to pay £3,000 a year for the use of the wire from Bombay to London two hours every Sunday night. This arrangement is not to end with the Prince's visits, but is to be a permanent one, so that the leading journal will, in future, wire the principal letters of its Indian correspondents. What is newspaper enterprise coming to?"

—Henry Wainright, adjudged to death for the murder of Harriet Lane, spoke as follows before his sentence was pronounced: "I will only say, standing as I do now upon the brink of eternity, and in the presence of the God before whom I shall shortly appear, that I swear that I am not the murderer of the remains found in my possession. I swear that I have never in my life fired a pistol. I swear also that I have not buried these remains, and the proof that I did not exhume those mutilated remains has been

pers I bear you by witnesses. I have been guilty of great immorality. I have been guilty of many [illegible] but for the crime of which I have been [illegible] guilty. I leave this dock with a calm and [illegible] conscience. My Lord, I thank you for your kindness in allowing me to say these few words." The Lord Chief Justice: "Prisoner at the bar, you have been found guilty, in my opinion, upon the clearest and most convincing evidence, of the murder of Harriet Louisa Lane, which has been laid to your charge. No one, I think, who has heard this trial, can entertain the slightest shadow of a doubt of your guilt; and I can only deplore that, standing as you surely are upon the brink of eternity, you should have called God to witness the rash assertion which has just issued from your lips. There can be no doubt that you took the life of this poor woman, who had been on the closest and most intimate terms of familiarity and affection with you, who had been the mother of your children. You inveigled her into the lone warehouse. The revolver was not there before, but it must have been taken for the purpose, and with that she was slain. The grave was dug there for her remains, which were those you were removing when you were arrested, and about that no one can entertain the shadow of a doubt. It was a barbarous crime, inhuman, and cowardly act."

—Mrs. Childers, wife of the M. P., was found dead in his bed by her husband, who had been sleeping by her side. She had used chloroform carelessly.

Friday, December 24.

—Calcutta telegram, 23rd: "At 4.30 P.M. the Prince, accompanied by the Lieutenant-Governor, and attended by his suite, landed at Prinsep's Ghaut, the fleet and fort saluting on landing. The Prince of Wales was received by the Viceroy. An address of welcome was then presented by a deputation of the leading European and native inhabitants of Calcutta, headed by the Chairman of the Justices. The Prince replied, expressing his gratification. Proceeding along the landing stage, the Viceroy presented the Commander-in-Chief and the Chief Justice, the Bishop, Members of Council, the Brigadier-General, and introduced the native chiefs to the Prince of Wales. A grand procession then formed and proceeded to Government House, arriving at 5.45. The procession was exceedingly brilliant. The route was across the maidan and lined with troops; an immense concourse of spectators assembled throughout the line of the procession. At one point upwards of 10,000 school children sang the national anthem. Prinsep's Ghaut and the whole route was handsomely decorated. The reception was cordial and enthusiastic throughout."

—The prisoners concerned in the Rangoon plot are to be tried, excepting four, who are to be discharged.

—Penang, 18: The Chinese authorities show some inclination to prevent foreigners from proceeding on shooting excursions.

Consul Medhurst has been interfered with whilst proceeding on an up-country trip; his passport alone prevented any serious difficulty.

The Perak forces under Major-General Colborne have commenced active operations. The troops are approaching Kinta. Blanja is deserted, the ex-Sultan Ishmail having left the place.

A body of Malays, whilst retreating, fired on a British advance-guard, severely wounding Doctor Rendell, the Senior Civil Surgeon of the Straits. When the news left, the British troops were replying with artillery rockets.

—Lord Hastings, whose sudden death in the south of India was announced yesterday, was only 20 years of age.

—The Government of Bombay has resolved to place the Vaccination Department of this presidency under the Sanitary Commissioner.

—The *Madras Mail* states that bad news has been received concerning the progress of the missionary expedition which left Zanzibar in September last, with the intention of proceeding to found a mission station in the Lake Nyassa country. The expedition consisted of four European members, Bishop Steere being the chief, and the Rev. Mr. James, Mr. Beardall, and Mr. Belleville, the other members. Livingstone's servants, Chuma and Susi, were also of the party. They landed at Lindi, and were detained there some weeks endeavouring to obtain porters. During that time Mr. James completely succumbed to the terrible African fever, and was sent back in a dhow to Zanzibar, in charge of Beardall, where he arrived, after a dreadful passage, completely shattered both in mind and body. He has been sent home round the Cape, with but faint hopes of his recovery. He only arrived in Zanzibar last June, full of life, energy and spirit. Mr. Belleville, who is an old African traveller as well as an old sailor, and had once, on the Zambesi, to subsist for some days on his master-mariner's parchment certificate, has been sent back to Zanzibar for porters, and the intrepid Bishop has gone on alone. He is represented as being a master of the language, and as having an iron constitution, impervious to malaria and fever; so there are grounds for hope that he may not succumb to the climate; but it is difficult to understand what good results can attend his solitary journey.

—Deaths last week, 380.

—Of the Prince's gift of Rs. 10,000, Rs. 1,500 has been divided between 17 Protestant and Roman Catholic charities.

—The last Aden news report gives the following particulars of the second defeat of the Egyptian troops:—"Information has been received that a force of 4,000 Egyptian troops which recently marched from Massowah to invade Abyssinnia via Sanheet, has been completely defeated by an Abyssinian Army *said to be 60,000 strong. The Egyptians lost guns*, arms, ammunitions and provisions. The remnant of the force has returned to Massowah. This is the second disaster that has overtaken the Egyptians, and Raoof Pasha, according to latest advices, continues surrounded at Hurrar by the Gallas, and he is in a critical position.

Times of India: "The Commander-in-Chief of the Abyssinian forces is General Kirkham, formerly sergeant in one of Her Majesty's regiments. The "King in person," however, is credited with the supreme direction of the troops. The Egyptians complain that their defeats were brought about mainly by the use of the English rifles presented to the Abyssinians by our people at the close of the war against King Theodore. The Khedive's reinforcements were inspected before leaving Suez by General Stone, an American officer of note, now in His Highness's service."

—Three Portuguese have been fined for brutally assaulting a fourth, whom they looked upon as a sorcerer.

—The special correspondent of a contemporary says:—"I have seldom seen anything more elegant than the casket in gold and ivory presented by Madras. The base is a thick block of ivory. The lid is of solid gold, representing a tiger tripping stealthily over rocky ground (the rocks perhaps looking a little too artificial), while the sides, also of ivory, are studded with medallions, in *swami* work, of pure gold. It is said that 350 sovereigns were melted and employed in the gold work of this casket, and the exquisite workmanship is worthy of the material."

—Mr. Rodway of the *Tourist* says he paid Mr. Stainforth Rs. 2,240 for a fortnight's service.

—The Framjee Cowasjee Hall was yesterday filled to overflowing to witness the annual exhibition and distribution of prizes in connection with the Bombay Scottish Education Society.

—At the Appellate Side of the High Court on Wednesday last, the Chief Justice delivered the judgment of himself and Mr. Justice Melvill in an appeal filed by the Government of Bombay from a decision of Mr. H. M. Birdwood, acting Judge of Surat, in the case of Haribhai Monbhai and thirty-two others, plaintiffs, *vs.* the Government of Bombay, defendants. The decision was sustained.

—The latest novelty in public "amusements" in Paris is a trapeze performer who allows himself to be fired out of a mortar a distance of some forty-five feet before he catches the swinging bar. The mortar is actually charged with gunpowder, which is lighted in the ordinary way and makes a loud report. The effect of the powder is to loosen a spring, which sends the man spinning through space. At first, there was some difficulty in adjusting the spring to the required nicety, and when the performer came to try it, he was shot about six feet too far, sustaining a dislocated shoulder and a broken rib. He persevered, and has now succeeded in having himself ejected at the required rate.

Miscellany.

—The services which have been conducted here during the past fortnight by Major Cole, in the Central Hall, continue to be attended by large numbers of people. A holy influence pervades every meeting; a melting, softening feeling seems to take possession of every breast; sinners are enabled to believe while the Word of God is being expounded. It would be impossible to tell how many have experienced a change of heart; we are hearing of some every day. Many signal answers to prayer have been received—in fact, no service is held but some anxious ones remain for conversation.

The large Town Hall, on Sabbath night, proved too small for the crowd, hundreds being unable to get in.

Major Cole's adress was listened to with deep attention; and the sweet singing of Mrs. and Miss Cole, in conjunction with the Major, renders all the meetings most interesting. We believe that the singing of these hymns is blessed of God in the salvation of souls. On Saturday Major Cole also addressed 400 mothers in the Central Hall, and but for the inclement day as many more would have been present. Our dear friends continue their labours here; we believe a mighty work is being accomplished. Oh! that God's people would pray earnestly for a mighty outpouring of God's Spirit.—*The Christian.*

—Rev. Dr. Brock.—We regret to have to announce the death of this honoured servant of God. He died on Saturday morning, after a very short illness, at St. Leonard's, *whither he had retired for the winter.* The Rev. G. W. McCree, the minister of Borough-road Chapel, in announcing the decease of Dr. Brock to his congregation yesterday, said:—"I was associated with him in Christian and ministerial labour for twenty-five years, and I will therefore preach a memorial sermon next Sunday evening, which will contain many of my recollections of him during that time."—*Id.*

—"Eternity!"—Like a flash of lightning did this word, short, yet powerfully solemn, present itself to me just on entering the new Liverpool-street Station; it was posted up in large blue letters on the side of a house, and could be easily seen by the occupants of the trains. I took it as a message from God, and spoke to one of my fellow-passengers on it. His reply was, "That ONE word is doing more good than many of the sermons of the present day; it makes a man think!" Oh! that on all the lines of railway in the United Kingdom there were these soul-saving danger-signals. Time is short; souls are perishing.—*Id.*

—Messrs. Moody and Sankey in Brooklyn:

The following excellent summary is from a Philadelphia contemporary:—

The interest in the meetings led by Mr. Moody in Brooklyn suffers no diminution. A marked test of this was given on election day—Tuesday, Nov. 2. Notwithstanding the excitements of a political contest, the attendance at the meetings, both morning and afternoon, of that day was large as usual.

All classes are included in these gatherings. The prominent Brooklyn pastors attend with more or less regularity, while eminent clergymen from New York and a distance are commonly present. Yet the Brooklyn pastors assume *no special* responsibility for the meetings, but leave them more and more in the hands of Mr. Moody—with whom they heartily coöperate as occasion calls.

ALL DENOMINATIONS ARE REPRESENTED

at these meetings as interested hearers; and, more than this, many who are known by no Christian name, who are not in habits of attendance at any sanctuary, gather to hear the Gospel preached by this evangelist. The attendance of non-church goers is now relatively larger than at first. This is by the particular request of Mr. Moody, who urges Christians not to crowd his meetings, but to give place to those who have greater need of them.

There are special meetings for women, and again for men, as well as meetings common to all. Besides the meetings at the Rink and the Tabernacle, there are overflow meetings in neighbouring churches. Yet, with all this multiplying of services, the crowds still gather, and day after day the numbers hold good as before.

INQUIRY-MEETINGS

follow the preaching and prayer-meeting services. At these Mr. Moody sees personally as many seekers of the truth as he can, and his co-workers minister counsel to the others. Besides the Brooklyn pastors who aid him in all this, he has special help from Mr. George C. Needham, the evangelist, whom he induced to postpone his trip to England that he might assist him in his Brooklyn work, and from Rev. Charles M. Morton, whom Mr. Moody was instrumental in bringing into the Lord's service in Chicago, and who has been much with him in former evangelistic labours.

THE SINGING BY MR. SANKEY

is quite as prominent a feature here, where the modern Sunday-school music is so familiar, as it was in Great Britain, where it had the advantage of greater novelty. The sweetness, and purity, and distinctness, and simplicity of his singing, and his evident sincerity and unction, give a power to his now well-known hymns such as has not been witnessed before in any solo religious singing.

Among the hymns which Mr. Sankey sings with marvellous power are "The ninety and nine," "Prodigal child, come home," "Almost persuaded," "Hold the fort," "Knocking, knocking, Who is there?" "I left it all with Jesus," "I have a Saviour," "Sowing the seed," "Nothing but leaves," "Go bury thy sorrow," and "Jesus of Nazareth passeth by."

Mr. Sankey's voice has suffered somewhat from the keen Brooklyn air, and he has been necessitated to exercise unusual care to avoid serious trouble from it. But he has thus far been able to use it daily, and with unvarying power over his hearers.

The congregational singing has been delightful, both when led by Mr. Sankey and when the choir of earnest

Christian singers have led it. Singing by the congregation commonly occupies the time while the assembly is gathering, and before Messrs. Moody and Sankey make their appearance, and the soul of worship is in this singing.

APPARENT RESULTS.

While it is yet quite too soon to say what is to come of all these meetings, it is not too soon to say that much good has already come of them. Very many are rejoicing in newly-found salvation through this agency. Mr. Moody thinks that at no former scene of his labours was more apparent good accomplished in the first two weeks than in Brooklyn. He is confident that the work thus begun will continue when he is elsewhere. The number is large. The requests for prayer are numerous and varied day by day, and the reported answers to prayer are many and assuring.

Moreover, the Brooklyn churches are aroused to new effort and encouraged to new faith. The pastors and people there have not given over all Christian work into the hands of the evangelists; on the contrary, they are more active and earnest, and more hopeful than before in their own fields of labour.

There is a gain also throughout the country. The religious and secular press of the metropolis unite in spreading the news of God's work in Brooklyn, and thus in preaching the Gospel widely and effectively. The sermons of Mr. Moody are all of them outlined in the leading New York dailies, while some of them are reported in full. Mr. Sankey's hymns are also given in these papers, and in the various religious weeklies. Far and near God's people are stimulated and cheered, and sinners are aroused. The influence of these meetings is even now felt for good more or less throughout the country.

It is clear now to some faint-hearted ones that God can work as easily and as powerfully as in olden time, that the "oppositions of science, falsely so called," have neither destroyed the foundation of the Christian's faith nor made it impossible for multitudes to hear gladly the simple story of salvation for the lost through faith in a crucified Redeemer. The freshly established fact that such preaching as Mr. Moody's can in America so attract such audiences as gather to hear him day by day, is a result for which every lover of God's truth has reason to be profoundly grateful to God. The Gospel of Christ has its old fairness, its old firmess, its old power in the world.

Selections.

BOMBAY TEMPERANCE SOCIETY.

Last Tuesday evening a large meeting of ladies and gentlemen was held at the General Assembly's Institution, Kalbadevie, for the purpose of organising a Temperance League in this city. Brigadier-General Bell presided on the occasion, and after the meeting had been opened with prayer from the Rev. Mr. Park, the chairman addressed the meeting, and after stating the object of their coming together, said that he himself had taken the pledge some months ago, not because he could not abstain from drink, but because he considered that he, with all those who have any influence in society, should exercise it for the good of those who are of weaker characters, by totally abstaining from drinking any intoxicating liquor.

The speaker referred to the rapid growth of temperance societies all over the world, and said that only the other day when he was at the dinner given at Government House, Parell, in honour of His Royal Highness the Prince of Wales, his neighbour happened to be Canon Duckworth, and in the course of conversation it turned out that the reverend gentleman had himself signed the pledge and said that this pledge was and is taken by a large number of clergymen in Great Britain. The General concluded by wishing every success to the Temperance Society and its noble cause.

These remarks were received with great applause.

It was proposed by the Rev. George Bowen, and seconded by Mr. James Morris, that in view of the great prevalence of the sin of intemperance in the various classes of society, this meeting recognises the necessity of adopting some special means to repress this growing evil.

Proposed by the Rev. Mr. Park, and seconded by the Rev. Mr. Robbins, that this meeting believes that a temperance society founded on Christian principles, would, under the blessing of God, exercise a beneficial influence on society in general, and therefore resolves that a temperance Society be formed.

Proposed by the Rev. Dr. Mackichan, and seconded by the Rev. Mr. Urquhart, that this Society shall be called the Bombay Temperance League, and that the members shall sign the following pledge:—"I promise to abstain from all intoxicating drinks except when ordered medicinally, or in a religious ordinance, so long as I remain a member of this Society."

Proposed by Mr. W. Simpson, and seconded by Mr. Mackenzie, that the committee of the Society consist of the following gentlemen:—Capt. Enslie, Rev. Geo. Bowen, Rev. Mr. Mackichan, Rev. W. Robbins, Rev. Mr. Park, Rev. Mr. Urquhart, Mr. James Morris, Mr. W. Simpson, and other gentlemen.

Each of these resolutions was put to the vote and carried by a unanimous show of hands.

The meeting soon after terminated with a prayer from the Rev. George Bowen, and a vote of thanks to the chairman.

The names of those who were willing to join the Society were taken at the door, and it is believed that they already amount to about 75.—*(Times of India.)*

WHERE TO BEGIN.

BY REV. THEODORE L. CUYLER.

Sometimes a pastor or church-session who are longing for a genuine revival are a little at a loss as to just where to begin. Upon whom shall they work first? Mr. Moody's first efforts are directed upon Christians. He aims to kindle them. He remarked the other day, "I don't care if there are not ten impenitent persons in my congregations for the first week in Brooklyn. I want to get God's people on fire, and then sinners will be reached." Mr. Finney often directed his earliest efforts towards the backsliders. He handled them without mercy.

These two awakening preachers—who have never been surpassed in this century—both agree that the *Church* of Jesus must be quickened before the unconverted will be aroused. No wise general will go into battle with one-third of his army in the hospital, and another third straggling. He must get the deserters back into the ranks, and his wounded men on their feet, before he can go into the fight with any hope of success.

The number of backsliders in most of our churches is fearfully large. Some of them never had but a little religion to lose; having no depth of soil or of root at the outset, they soon withered away. Their admission into the Church at all was a lamentable mistake. I don't believe that this class of persons should be dropped from the church-roll. They should be lovingly and faithfully dealt with, and urged to abandon entirely their former "hope." To re-build upon that, would be a worse delusion than the first. All such mistaken professors should be implored to fling away their shallow, worthless hopes, and to dig down for a fresh foundation on the solid rock. The preaching—the praying which tend to discover to souls the quicksands on which they are resting—is what their case most urgently needs. The preaching to accomplish that end, should be very wise, very pungent, and very full of reliance on the Holy Ghost. No inquiry-meeting in any of our churches would be more gloriously encouraging than a meeting made up of false professors and backsliders, all crying out, "What shall *we* do to be saved?"

Backsliding is of various kinds and degrees. The word covers a wide range—from those who have almost entirely forsaken God's house and its ordinances, to those who are under a temporary declension. Some have become absorbed in worldliness and the greed of gain. Others, worried and disheartened by losses and adversities, have sunk into a sullen apathy. One has fallen away through the temptation of the bottle; another has forsaken the prayer-meeting for the party of pleasure; still another has quit in a quarrel, and sits away off in his own tent—sulking. Whatever the form of the backsliding, the seat of the disease with all of them is in the *heart*. These stragglers must be brought back; these slumberers must be awaked to duty; this vast power of the Church, which is now either latent or else utterly lost, *must* be developed. It is indispensable. God never will bless a church which suffers sin upon its own members to pass unrebuked. He gives no victories to armies which are honeycombed with spiritual treason, and demoralized by desertions.

The first step in every cold and slumbering church—we are fully persuaded—is to arouse its own sleeper and to reclaim its own backsliders. An unconverted church never converts sinners. Such a church must have a reconversion to Jesus; it must return to the Lord in all sincerity and meekness, or else he will "spue it out of his mouth," like the lukewarm church of Laodicea.

How is this work upon backsliders to be done? Very discreetly as to methods, and very lovingly in its temper. Scolding won't answer—either in the pulpit or out. But there is a way of presenting God's own truth red-hot to the conscience (as Mr. Finney loves to put it) that is a live coal in every [illegible] enough. A friendly personal interview of the pastor, or an officer of the church, or of some earnest Christian with each individual backslider, often accomplishes more than a dozen discourses.

[illegible] ches occurs the solemn covenant, "We promise to *watch over you.*" No part of the Church covenant is more deplorably neglected than this. A large amount of the open disreputable backsliding of professors arises from this want of personal oversight. If the "strong are to bear the burdens of the weak," so the active are bound to arouse, to chide, to labor with, and restore the wandering members.

A happy measure often is to appoint one or more days of special services of humiliation and prayer. To such services the backsliding should be personally and kindly invited. The officers of the church—deacons, trustees, and all—will find it advantageous to meet together and assign to each of their number some of the delinquents for personal visitation. The secret of success, under God, is individual work upon individual hearts. Our chief fear for Brooklyn and Philadelphia is, that amid the multitudinous throngings around the pulpit of Brothers Moody and Sankey there may be a neglect of personal labor upon individual souls.

To the question "Where to begin?" we venture modestly to suggest the answer—*begin with the backsliders:* Let Christ's Church collect and compact her own scattered forces. Revivals must kindle within the Church before they can burn outwardly. Over one-half of the professed followers of Christ in America are as fast asleep as Jonah was when he laid snoring "in the sides of the ship."

ONE HONEST HOUR WITH JESUS.

BY REV. THEODORE L. CUYLER.

While conversing with an inquirer in Mr. Moody's meeting last night, our chief aim was to get the young man to unloose himself from everybody and everything else, and to get close up to Jesus. The powerful sermon he had just heard in the Rink could not save him; the friend who knelt by his side in prayer could not. Our aim was to shake him off from every floating object in his reach, and bid him lay strong hold on the omnipotent Saviour. The salvation of every soul is to be settled directly between that soul and the atoning Jesus. Any person or thought which comes between the soul and its Saviour is a fatal impertinence.

This is the counsel we offer to every anxious seeker for pardon and peace who may read these lines. Do you really long for pardon? Then come close up to Jesus as she did, in olden time, who threw herself [illegible] and moistened them with her [illegible] fess to Him your own sins without [illegible] or apology. Do not spare your own favorite sins; call them by name and implore Him to blot them out, and to give you strength to avoid repeating them. Tell Him no lies. It would be an impious falsehood for a man to confess to God the sin of gambling while he had a pack of cards in his pocket, and secretly intended to use them again. It would be a mockery to ask forgiveness for an act of dishonesty while the ill-gotten money was hidden in the purse, and not yet restored to the one who had been wronged. What right has any man to ask Jesus to forgive him, when his heart is still burning with hatred, or festering with grudges against a fellow creature? Confession, to be of any avail, must let *go of its hold* on the sin confessed. Then the lips can speak without reserve. Then the petitioner is in an honest attitude and may hope to be heard. But while the iniquity is still harbored in the heart, God will not listen to your confession, be it ever so loud or long-continued. Come right to Jesus and tell Him that you so loathe your sins that you have put the amputating knife to them. He will hear you then. And then you have full right to ask for the benefit of that "blood which *cleanseth from all sin.*" Surely you cannot expect the Lord Jesus to cleanse your heart while you are constantly defiling it afresh by a repetition of the same wicked words, or thoughts, or deeds.

Jesus invites honest sin-surrendering confession. No mother's arms can be so open to the erring boy who comes back to her with the sincere sobbing words, "Mother I *did* it; forgive me—and if God help me, I will never do it again." Sinners are too apt to be afraid of Christ. You may feel quite willing to open yourself to some old friends; but to go into your room alone with Jesus Christ and there make a clean breast of it by telling Him your guilt, and asking His forgiveness, is more than you dare do. But you commit a fearful mistake.

> Sinning soul, come *never fear*;
> Come! but come not fearing thus;
> Come with faith that trusts more freely
> His great tenderness for us!

As long as you let any fear or any doubt, or any secret hankering for sin keep you away from the Saviour himself, you are *without hope*. You will perish where you are. Christ waits for you with open ear and open hand. He asks your confidence.

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Every hour spent elsewhere is an hour lost. Every hour with your pastor or in an inquiry-meeting that you spend in getting relief from human aid, is utterly wasted. It is the solemn duty of that pastor, or of the friend with whom you converse, to shake you off from clinging to their skirts or their prayers. There is such a tendency to hold to somebody else than Jesus only, that we warn you against it.

When you have honestly and penitently sought out Christ and confessed your sins to Him, and put yourself wholly in His hands, then *stay there*. Follow Him. Keep close to Him, and Him alone. In your store, in your shop, in your field, in your home, or wherever you are, be ever saying "Now, Jesus, *lead* me! Teach me Thy way! Hold fast to my hand! Keep my conscience quick and active, and my will in submission to Thy will! If my old sins come back to tempt me, then give me the grace to resist."

This is Bible-religion—this is doing all that you possibly can "do to be saved." These steps exhaust the Divine requirement. Paul must have meant just this when he commanded the inquirer to "trust on the Lord Jesus Christ and thou shalt be saved." A vague idea is floating before many minds that if certain famous preachers come to preach or sing to them, or if certain services are attended in their own town, or church, they will receive some undefined benefit. This is a delusion. Reader! Jesus the atoning Lamb of God, the sin-pardoner, the life-giver, is within your reach to-day. Come close up to Him, and lay a heart-hold on Him. Sooner or later you must do that, or be for ever lost. One *honest hour with Jesus* may be the first step towards an eternity of glory.—*Evangelist.*

MR. VARLEY IN PLYMOUTH.

Our gracious Lord, during my last visit to Plymouth, gave such an abundant blessing, that I was induced to return for four days this week. It is now Friday, and the last day of the present visit. Surely we have seen much blessing. God's people of every name coming together to hear His living Word, and testifying to the reception of increased spiritual life. Our afternoon Bible readings have been very crowded, and it is most delightful to see men of business by scores, ministers, and workers of every kind, gathered over the pages of the inspired Word. Tuesday evening [illegible] has been secured for the evening meetings. Wednesday, at Mr. Aldis's, George-street Baptist Church, which, though it rained in torrents, was filled to overflowing with a deeply impressed audience. The Lord enabled me to speak with much power, and many testified of blessing received. I suppose we had near 800 crowded into "The Mechanics' Institute" yesterday, at 3-30; and I doubt not we shall have an overflow to-day. Last evening was a lovely one; "the queen of heaven," the moon, shone in unwonted brilliance, and the Guildhall was crowded to its utmost, many hundreds standing all round its massive pillars and walls. It was a very impressive sight, "and the power of the Lord was present to heal." We all rejoiced to see how the glorious gospel of the blessed God held these thousands, and its enlightening power came as from the throne of His grace to darkened understandings, chasing away the dense darkness of unbelief, and renewing the hearts and minds of many gathered in the vast assembly. On all hands we are hearing of saved ones, and the sound swells outward amongst the fearful indifference of this sin-cursed town. The tides of iniquity, drinking and licentiousness, run swiftly here. The huge curse of large bodies of men, called "The Standing Defence of our Country," blast the social life of this southern town to a fearful extent. The enforced idleness of thousands of men, as soldiers and sailors, despite the empty show of discipline in keeping step and similarity of dress, is productive of the worst possible results, and the carnival of brute force holds festival.

Thank God, the days hasten when "He comes who shall reign in righteousness," and Europe and the world no longer be one vast armed camp for battle, as it is to-day.

Engines of slaughter and slumbering passions move on for the frightful conflict that shall close the last days of man's boasted progress. The world's desire to be without God's Christ ("we will not have this man to reign over us"), shall yet see its vintage and its harvest.

One who knows intimately "affairs at head-quarters," told me, "For the next eighteen months everything that means increase of *war material* is to be pursued with the *nation's energies*. Of iron and workmen no end. The orders are given. Such is the outlook. Oh, Church of God, awake, arise, array thyself in the whole armour of God!—

"Stand up, stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next, the victor's song.

One, who a few years since passed into the presence of the King, said to a number of us, "The world is like a huge stranded wreck, that a few more tides of time will see dashed to pieces. God has placed in our hands the appliances for saving life. Men and brethren, *bear a hand*, get them off the wreck—relatives, friends, and neighbours—*off the wreck*, off the wreck." Let that be our aim and our work.

"Our trust is in the living God alone, not in chariots, horses, or ironclads;" for the *Vanguard*, England's proud boast, needs a "wreck buoy" now, the *Iron Duke's* prow and a fog being amply sufficient to bring down to ocean's depths our boasted strength. Yet England hears not. A court-martial, censure, and an additional order to repair the breach! Yes, that is all the result.

We would suppose that *authority* should heed *authority*. Is there no voice of God speaking to those in power; or are they deaf, their ears heavy through neglect of the personal Almighty God? I confess my fear for the future of England is great, lest it should be written of her as of Uzziah—"His heart was lifted up to his destruction." But I am digressing. I must close my letter by telling what a glorious day Friday was. 7 a.m. saw us gathered for prayer in large numbers, and the tide of praise and prayer rolled on; 3.30 p.m. was the last Bible-reading, and the 9th of Mark was our theme. "The Mechanics' Institute" was densely crowded, and we all rejoiced greatly in the plain and searching lessons of that wondrous portion of His Word.

At night the Guildhall was tested beyond all the other meetings, and the crowds were only exceeded by the eager spirit of listening that marked the whole company. I verily believe hundreds "have passed from death unto life." The exalted Saviour was in our midst, and the people rejoiced for all the great things done by Him.

TELEGRAPHIC NEWS.

London, 15th December: The Northern Powers will submit the schemes of reform to be exacted from Turkey, to the signatories of the treaty of Paris before presenting them to the Porte; meanwhile, however, the Sultan is [illegible] which establishes perfect legal equality between the Mussulman and non-Mussulman population; non-Mussulmans shall be eligible as Judges, Provincial Councillors, and Tax-Collectors; taxation to be fairly distributed, oppressive taxes lightened, forced labour abolished and powers of the Governors more defined; non-Mussulmans may acquire landed property and have a guarantee for religious toleration.—The Northern Powers distrust the sincerity of the reforms above contemplated on account of their radical character.—The announcement of the Egyptian defeat published on the 27th ultimo turns out to have been most disastrous; nearly 2,000 were killed. The Khedive is collecting a large force for fresh operations.

16th: The African Expedition, under Lieutenant Cameron, reached St. Paul de Loanda successfully on the 19th ultimo, having travelled the distance from Ujiji.—It is stated that at the request of the British Government 62 (? 6) Egyptian ships have been recalled from Zanzibar.—H. M. Troopship Euphrates arrived at Portsmouth to-day.

Washington, 16th: Congress has adopted by 232 votes against 18, a resolution discountenancing a third Presidential term.

Paris, 16th: The Legitimists, Bonapartists and Republicans in the Assembly have, by a close coalition, secured the election of a majority of the 75 Senatorial candidates proposed by the Left.

Cairo, 16th: The Egyptian Expedition to Abyssinia will either be confined to exacting satisfaction or to a mere military demonstration.

London, 17th: The Queen has left Windsor Castle for Osborne. H. R. H. the Princess of Wales, accompanied by her children, left England on the 15th for Copenhagen.—There has been a terrible explosion of dynamite at Bremerhaven. Sixty-eight persons were killed and upwards of one hundred injured. The explosion originated in a plot for the destruction of the American steamer Moselle, in order to recover heavy insurances which had been effected on that vessel. The author of the explosion confessed to the plot, and died from the wounds he received in an attempt at suicide.—A colliery explosion has just occurred in Belgium in which 110 persons were killed.

18th: The Earl of Derby, replying to an address from the Edinburgh Conservative Working Men's Association, disclaimed any idea of establishing a protectorate in Egypt, or of any intention, from interested motives, of reversing the English policy with regard to the whole Eastern Question. He said that Her Majesty's Government solely required additional security for a free and uninterrupted passage to India.—The Bosnian insurgents reject the Sultan's firman and have decided to continue the conflict until the expulsion of the Turks is complete.—There has been no important fighting recently either in Bosnia or Herzegovina.

PASSENGERS ARRIVED.

For P. and O. Str. *Candia*, 18th:

From Southampton—Mr and Mrs Ogilvey, Mr and Mrs Turnbull, Mr H Ball, Mr J Thompson, Mr W Evans, Mr G Lusher, Mr G Clark, and Mr C J Douglas.

From Venice—Mr W H Hunter, Mrs R S Fromlie, infant and European female servant, Mr J Duff, Mr W Nicholls, Mr O L Lecture, Mr D W Barbour, Mr J C Whitney, and Major and Mrs Robertson.

From Brindisi—Mr H Earnshaw, Captain Western, Mr and Mrs Fisher, Mr and Mrs Warden, Mr G Greene, Miss Western, Miss Acton, Mr F A Shillingford, Mr C F Shillingford, Mr Dalrymple, Rev I. Wheeler, Rev J Blackston, Rev W Nicholls, Mrs Henshrell, Mrs Goodwin, Rev F Newton, Rev J H Lee, Mr W Gill, and Mr Kitbridge.

From Malta—Colonel Hughes and Major Little.

From Port Said—Mr W H Cowley.

From Suez—Mr E Baker and Mr Finley.

Per Str. *Sumatra*, 21st:

From Genoa—Rev Dr Wenger, Miss Wenger, Mr W F Freeman, Capt J Dixon, Col Travers, Rev J M Alexander, Mrs Alexander and one child, Rev Mr and Mrs Gubbon.

From Naples—Mrs H W Gordon, Mr Harris, Mr Losassoo, and Mr Cameriera Smith.

From Suez—Mr Jacob Sassoon.

From Aden—Mr A J Lautier, Sub-Major Weir, Mrs Weir and one child, and Mrs Flynn and three children.

Per Str. *Khedive*, 22nd.

From Southampton—Major and Mrs Perreau and infant, Mrs Thomas, Miss Anderson, Mrs and Miss VanHeythuysen, Miss Castle, Mr F Fielden, Surgeon I B Lyon, Major and Mrs F H Chalon, Mrs J King and child, Mr R Tickner, Mr H D Pender, Miss Phillips, Mrs Swinhoe, Rev C S and Mrs Cooke and 2 infants, Miss M C Aston, Mr A Olphert, Mr Broadbent, Mr and Mrs M Latham, Miss Le Lievre, Miss E M Connor, Miss L Connor, Mrs Richardson and 2 infants, Miss Hume, Master Kennedy, Mr R T Simpson, Mr H Bryan, Mr H J Rollings, Mrs Shirt, Captain Ludlow, Mr F Passy, Mrs A Sackall, Mr A T Russell, Mr Dunnett, Mr T East, Mrs Lynch, Miss Shegog, and Mr W Hind.

From Malta—Mr C H Clough, Mr and Mrs Green, 3 children, Mr G T Royds, and Miss Holloway.

From Venice—Mr A F Peterson, Mrs Manson and infant, Lieut-Colonel F A Smith, Mr Docherty, Mr J F Hamilton, Mr D Andrew, and Mr J Robde.

From Brindisi—Mr Ellis, Mr R S Eaton, Mr R Miller, Mr A Cohn, Mr J A Anderson, Mr T McMeekin, Mr Steel, Rev J. McGeough, Mr J W F Lowndes, and Mr Birkmyre.

From Suez—Mr Fachiri, Mr D Mavroyeni, and Mr E Meakin.

PASSENGERS SAILED.

Per Str. *Cathay*, 20th.

For Southampton—Mrs. Villine, Mrs Villine, child and 3 infants, Mrs Sackald and infant, Mr Walter C Mackinnon, 3 children and 2 infants, Mr Charles Young and Mrs Harrap.

For Suez—Dr and Mrs Wisting.

For Brindisi—Major W Christie, R E, Mrs Ruma, Lieutenant Howard, and J A Forbes.

For Venice—Captain Conolly.

For Aden—Surgeon-Major Skipton.

Domestic Occurrences.

BIRTH.

JOHANNES—October 26th, at Jaffa, Lapalan, the wife of C. M. Johanes, C. M. Society, Nassick, of a daughter.

MARRIAGES.

MACNEE—WARTENBY—December 14th, at St. Mary's Church, Poona, by the Rev G A F. Watson, H. C. Macnee, Head-Master Bishop's High School, to Florence Maud Wartenby.

LECKIE—HOGHTON—December 15th, at Trinity Church, Kurrachee, Scinde, Frederick W. V. Leckie, Captain, 56th Regiment (Pompadours), to Mary, eldest daughter of W. A. Hoghton, Esq., Bengal Uncovenanted Civil Service.

DEATHS.

CLARKE—December 19th, at No. 12, Medow's Street, Matilda, the wife of J. A. Clarke, Esq. Govt. Telegraph Dept., aged 27 years.

MORROD—December 19th, at Belgaum, of acute bronchitis, sub-Conductor W. J. Morrod, Commissariat Department.

Advertisements.

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